5: Pollard M-5 (no date) 1921 AE4 Lolo AE4



tree eighty feet high. Last year an old man nearly seventy 000
years of age had climbed up this tree to prune some of the top branches. Tree-climbing is one of the things these aborigines of West China are expert at. I have seen boys go up tall trees like a set of monkeys. When I saw some boys climb nimbly up tall pine-trees with all the lower branches cut away I thought they looked like the natives of the Malay States, who climb the palms with great dexterity and celerity.

Snow fell towards evening, and we finished our day's journey 712
with the white flakes falling everywhere, and so there was no chance of photographing the village where we were to stop the night. A fine wall surrounded the village, and the wall was loopholed all around with slanting holes. These loopholes were about the height of one's shoulder, and everything was ready for the repelling of a sudden attack.

We found at this village that the Nosu people do not use 436
the copper cash which are found all over China, and that 437
barter is in full swing. When we were there salt was largely the medium of exchange. The salt used was the black variety produced at Tsi Liu Ching and exported over so wide an area in West China. One catty of salt purchased four catties of honey. Two catties of salt purchased one catty of bees-wax. Two catties of salt purchased one of small dried mushrooms, the kind so much used in the *recherché* feasts of China. Two of salt also purchased one of raw hide. Labour was also paid for in salt. The comparative dearness of salt, none of which was produced in the parts of Nosuland I visited, made it too valuable an article to be often eaten, and much of the food consumed by the people is never flavoured with salt.

437 Hearing that I would like to purchase a felt
196 ON THE MARCH AGAIN
cloak, several
were brought to me at one place or another. The price of a cloak is one, two or even more pieces of ordinary cloth, and cases have been known where a cloak of very fine manufacture has been exchanged for a man. Talking about exchanges, I was told that a fair-sized sheep was worth about twenty catties of salt.

721 Some hill-tops we passed on our way had been the scenes of many fights between rival clans, and we passed these places with a good bit of care and precaution. The raids are so sudden and unexpected that the Nosu are always on the look-out for them. On these hills the way sometimes lay through
491 long lanes, with trees on either side covered with ice. No care is taken of the roads, and the branches often hung over in embarrassing profusion. We sometimes had to stoop down to pass under these branches. Had one been on horse-back Absalom's fate would have threatened one many times over.

361 Coming down the other side of the hills, we got out of the mists and below the cloud-line. The scene in front of us was very entrancing. There were villages on the hill-sides in all directions, but never a town anywhere. There is not a town in the whole of Nosuland. Everybody lives on the land. The problems that face Westerners have never yet been dreamed of by these people. They have, however, problems of their own. One of the sternest is what is to be the result of the ever-narrowing circle of Chinese which surrounds them.

764 We passed in one place on a hill-side a ring of stones where someone had been cremated and the ashes buried. There was not the slightest sign to show whose ashes had been buried there.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4



the folk in the friendly widow's home. We had been very kindly treated, and were not likely to forget Ah-ku's house on the spur of the hill in Nosuland. We now started on our long journey down to the Yangtse. The first part of the road was simply abominable. It was right by the side of a steep ravine. I was wearing a pair of hemp sandals I had purchased for two and a half pounds of salt, and these, being new, were rather slippery on the rough road. I hardly knew how I managed to get down that bit of horrible road in safety. It was decidedly the worst bit of road we had travelled over in Nosuland. Undoubtedly you have to go to a good bit of trouble to get into that fascinating land, and when you are in it it is not easy to get out again. In fear and trembling I followed the others down the ravine road, my way made no easier by the fact that my new Nosu sandals, of which I was so proud, were gradually rubbing their way through the skin of my feet. As we were painfully going down, a place was pointed out to us where, in 1900, an enormous bear was shot. It fell over the cliff, but was recovered by the hunters. The fat alone from its body made a good load for four men to carry with them. This is said to be the largest bear ever bagged in the district. Entangling creepers stretching across the road, hindered our way considerably. Sometimes we had to climb around cliffs, or up the single trunk of a tree. To men who have travelled in the Alps, or among the virgin forests of Brazil, these descriptions may seem tame and laboured. It must be remembered that we were only prepared for ordinary West China roads, and to us who have been used to such roads these rough cliff roads of Nosuland were very trying and difficult. We came to the conclusion that there were no

574 cow. The master then assembles the Wa-tzu under his control, and all enjoy the feast together.

437 439 Currency issued by the Central Government, whether it be paper money or coins, has never been used in the I region of Liang-shan. The Wa-cha chia in the vicinity of Chao-chüeh have recently begun to use "kang yang" (half-dollar silver coins) cast in Yünnan province. This is, however, evidently an exception. Commerce among the I consists mainly in the exchange of goods, but silver is also acceptable (either in bars or in small pieces). Although there are only very few implements in a Heh-I family, it will usually have a "teng-tzu" /scales/ for weighing silver and a ta-ch'eng /big steelyard/ for weighing salt lumps. Salt lumps and cloth are daily necessities, and are therefore preferred even to silver. The merchants often used silver in traveling in Liang-shan, but after the nationalization of silver dollars, our only alternative was to take along salt and cloth, which added greatly to the burden of our luggage. But its volume diminished as we traveled, and was reduced to nothing toward the end of the journey. With eleven people in our travel group, we took along 50 pieces of cloth, six tubes of salt (a total of /136/ 137 chin /Chinese catties/), some needles, woolen thread, woolen yarn, little mirrors, small handkerchiefs, etc. Places such as Hsi-ch'ang, Lei-po, and the cities and markets close to the I region weave a type of close-knitted rough cotton, intended especially for sale to the I. The width of this material is about 9 inches. The I do not measure cloth with linear rulers, but by the "square," obtained by folding one corner of the cloth diagonally across to the other corner. One piece (roll) of cloth contains 26 such squares, and a bundle of ten pieces weighs about 8 chin. There are many rolls of white and dyed cloth on the Hsi-ch'ang market. The I have no use for white materials, and so we buy only dyed cloth, blue (coarse blue) being the most popular color to take to Liang-shan. One of the methods for supplying the markets is to obtain large quantities of white cotton from the country and have them dyed the desired shade at one of the many dyer's shops in the streets of Hsi-ch'ang. A certain number of the more civilized Heh-I, who have enjoyed higher standards of living, no longer care for this type of rough material. They want the finer cloth ordinarily used by the Chinese. Salt lumps come from the white salt wells of Yen-yüan hsien. Since they are decocted in pincers-shaped pots found in that area, they have the form of filter cups. Each tube of salt weighs about 30 chin. Other necessities of the I are needles and thread for which they are always asking Chinese visitors. Even the Chinese

captives made into Wa-tzu have become assimilated in this respect. 437
They are hardly to be blamed, for the scarcity of clothing in Liang- 439
shan makes it necessary to mend tears in the clothes immediately. In addition to these necessary articles, the I like everything used by the Chinese. They have never seen and long for many of the articles which we consider necessities. Naturally the feelings of the women are particularly acute in this respect. It is hence advisable to take along some of these dainty articles in order to create good will. The women like small mirrors best. They are also very pleased to have woolen yarns and silk threads as adornment on their heads, and will jump with joy if given an ordinary woman's handkerchief.

Although currency is not used in trade among the I, there is 435
nevertheless a fixed price for each article, with its value in terms of silver. As a Heh-I host always puts up a front and never asks directly for remuneration for food and lodging, the guest must himself prepare 431
the salt and cloth to present as gifts. After a night's lodging it is best to present these gifts in the early morning before breakfast, so as to relieve the host of all doubts and in this way to receive an even greater consideration. The quantity of gifts depends upon the type of reception. The I always entertain strangers as a group, /137/ no matter how big it is, for example, they will slaughter a sheep for a group of ten people or just for one person. The amount of remuneration has nothing to do with the number of people involved. Buckwheat buns, potatoes, etc., are not of great worth in the I region, and so the remuneration depends mainly on the nature of the animal slaughtered--whether it is a sheep, pig, or chicken. The guest's payment should equal the amount spent 435
by the host for the feast or preferably exceed it by 50 per cent. Otherwise the host will show displeasure in his face if not in actual words. If one is ignorant of the local market price, by watching the words and expressions of the host--whether he is full of thanks, merely thankful, or cold to the point of displeasure--he can judge whether the gifts are too elaborate, just right, or perhaps too meager. Thus he may acquire a criterion for later occasions. For example, if at one place the price of a sheep is eight taels and that of a piece of cloth two taels, then the remuneration for a sheep reception should be six pieces of cloth, or, to please the host even more, an equivalent amount of salt, which is about four or five chin to one piece of cloth. In spite of the low price of salt in Hsi-ch'ang, travelers prefer to give cloth instead of salt because of the enormous transportation costs of the latter. The I region is however in great need of salt. When the remuneration paid in cloth

[178 cont.]
262 This belief explains what was said above about the second
[354] hearth entirely reserved for cooking for the unmarried girls (1).

[325] 1. The "Lolo" women of Baolac must not eat duck's flesh. This prohibition appears to be motivated by the fact that, since ducks are supposed not to know how to set on their eggs or to care for their little ones, these faults will be acquired by the women who eat the flesh of the duck.

276 The men smoke opium, often to excess.

Men and women smoke tobacco (water pipe or pipe with the small bowl).

243 Cultivation of rice and of maize is done by the processes already indicated and by means of agricultural implements in all respects similar to those which have been described previously.

249 Opium is raised wherever the ground and the climate are favorable.

244 The vegetables are grown in small gardens or, more often, the plantings of maize, as with the "Méo."

262 Fruits are numerous and highly esteemed: pears, peaches, guavas, grapefruit, plums, and even walnuts and chestnuts.

231 The domestic animals and the fowl are the same as among the neighboring groups.

[224] The "Lolo" keep a few bees. They do not hunt. They some-
[226] times fish, using small casting nets.

433 The industries of the "Lolo" are in no respects unique. The manufacture of cloth, of alcohol, of dyed goods, and so on, is carried out by the ordinary processes already mentioned.

●437 Trade is limited to the exchange of excess crops for cloth, [179] dyes, and the minor supplies necessary for making clothing and embroidery.

322 The tribes who are neighbors of the "Méo" know how to make
534 wooden buckets and the big flute with six or eight tubes called "sen."